



HIJRAH FROM OPPRESSION TO SAFE HAVEN

Allāh سبحانه و تعالى said,

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرٌ

inna alladhīna tawaffāhumu l-malā'ikatu ḡalīmī anfusi-him qālū fīma kuntum qālū kunnā mus'taḡ'afīna fī l-arḍi qālū alam takun arḍu l-lahi wāsī'atan fatuhājirū fīhā fa-ulāika mawāhum jahannamu wasāat maṣīra

“When the angels seize the souls of those who have wronged themselves, scolding them, ‘What was your condition?’ They reply: ‘We were oppressed in the land.’ The angels say: ‘Was not the earth of Allāh spacious enough for you to emigrate and go somewhere else?’ Those people will find their abode in hell (Jahannam), an evil destination.” [Sūrah An-Nisā’ 4:97]

This āyah was revealed regarding a group of people who submitted to Islam but did not emigrate and were then slain in the battle of Badr alongside the disbelievers.

And those whom the angels take [in death], while they are wronging their souls, having remained among the disbelievers (Kuffar) and neglected to emigrate, the angels will say, to them in rebuke: ‘What was your condition?’, in other words, ‘in what circumstances were you with regard to your religion’. They will say, giving excuses, ‘We were oppressed, unable to establish religion, in the land’. The angels will say, to them in rebuke: ‘But was not Allāh’s earth spacious that you might have emigrated therein?’, from the land of disbelief (i.e. land of Shirk, Kufr) to another land, as others did? Allāh, exalted be He, says: as for such, their abode shall be Hell (Jahannam)

— an evil journey's end, it is!

They were quite content to live such a wretched life among the Kuffar, because they preferred their comforts, their families, their properties and their interests to their Faith (Īmān). That is why their excuse, "We were weak and helpless in the land", has not been accepted.

That is the reason the Angels (Malāika) asked them, "Why did you continue to live in a place which was oppressed by the forces of Tāghūt and where it was not possible to live in accordance with the Law of Allāh (Sharī'ah)? And why did you not migrate to a place where you could follow the Divine Law (Sharī'ah) without any hindrance?"

As regards "migration in the way of Allāh (Hijrah fī Sabīlillāh)", it is an obligation with two exceptions: one may remain there to struggle for the establishment of Islam and to change the system of life based on disbelief (Kufr) into the system of Islam (Sharī'ah); just as the Prophets and their immediate followers did in the initial stages of their mission; or one may remain there in a state of great disgust and extreme hatred as long as one is unable to find any way out of it. With the exception of the above two cases, it will be a life of continuous sin to live in an "abode of disbelief (Dārul Kufr)". The excuse that "We could not find any 'Abode of Islam (Dārul Islām)' for migration (Hijrah)" shall not be accepted and will be met with the rebuff: "If there was no 'Abode of Islam (Dārul Islām)', was there no forest or mountain where you could live on the leaves of trees and the milk of goats in order to escape from submission to the laws of unbelief (Kufr)?"

In this connection, a misunderstanding about the hadith, "There is no migration after the conquest of Makkah" (Sahīh Al-Bukhārī, at-Tirmidhi, an-Nasā-ī), may also be removed. This was not a permanent command concerning migration but only a temporary instruction that suited the changed conditions of Arabia after the conquest of Makkah. As long as the major portion of Arabia was the "abode of disbelief (Darul Kufr)", the Muslims were instructed to migrate to Madīnah, which was the only "Abode of Islam (Dārul Islām)" at the time. But when almost all the parts of Arabia came under Islām, the Prophet صلى الله عليه وسلم said, merely to cancel the first command under which migration was compulsory, saying, "There is no more (compulsory) migration (Hijrah to Madīnah) after the conquest of Makkah." The Tradition was never meant to be a prohibitory command for all the Muslims of the world for all times to come up to the Last Day.

Do u know who are The best of people in the 'Time of Fitnah'?

Umm Mālik Al-Bahziyyah narrated that the Messenger of Allāh صلى الله عليه وسلم mentioned Fitnah, such that it was drawing near. She said:

"I said: 'O Messenger of Allāh (صلى الله عليه وسلم)! Who is the best of people during it (i.e. in the 'Time of Fitnah)'? He (صلى الله عليه وسلم) said: 'A man among his livestock, who pays what is due on them, and worships his Rabb. And a man clutching a head of his horse, terrified of his enemy, and they (i.e. his enemies) terrified of him.'" [Jami' at-Tirmidhi; Kitāb al-Fitan]

Narrated Abu Sa'īd Al-Khudri رضي الله عنه :

Allāh's Messenger صلى الله عليه وسلم said, "There will come a time when the best property of a Muslim will be sheep which he will take to the tops of mountains and the places of rainfall so as to flee with his religion from the afflictions (i.e. fitnah)." [Sahīh Al-Bukhārī, Kitāb al-Fitan]

It has been narrated on the authority of Abu Sa'īd Al-Khudri رضي الله عنه that a man came to the Prophet صلى الله عليه وسلم and said: Who is the best of men? He replied: A man who fights in the way of Allāh (Mujāhid fī Sabīlillāh) spending his wealth and staking his life. The man then asked: Who is next to him (in excellence)? He said: Next to him is a believer who lives in a mountaintop (Muhājir fī Sabīlillāh) worshipping his Rabb (Allāh سبحانه و تعالى alone) and sparing men from his mischief. [Sahīh Muslim; Kitāb al-Imārah]

Allāh's statement,

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

waman yuhājir fī sabīli l-lahi yajid fī l-arḍi murāghaman kathīran wasa'atan waman yakhruj min baytihi muhājiran ilā l-lahi warasūlihi thumma yud'rik'hu l-mawtu faqad waqa'a ajruhu 'alā l-lahi wakāna l-lahu ghafūran raḥīmā

"Whoever emigrates in the cause of Allāh will find many safe havens and bountiful resources throughout the earth. Those who leave their homes and die while emigrating to Allāh and His Messenger, their reward has already been secured with Allāh. And Allāh is All-Forgiving, Most Merciful." [Sūrah An-Nisā' 4:100]

"He who emigrates (Make Hijrah) in the cause of Allāh, will find on earth many safe havens and plenty to live by." this encourages the believers to perform Hijrah and abandon the idolators (Mushriqun), for wherever the believer emigrates, he will find a safe refuge to resort to. Mujāhid رحمه الله said that, مُرَاعِمًا كَثِيرًا (many dwelling places) means, he will find a way out of what he dislikes. Allāh's statement, وَسَعَةً (and plenty to live by.) refers to provision. Qatādah رحمه الله also said that, يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً (...will find on earth many safe havens and plenty to live by.) means, Allāh will take him from misguidance to guidance and from poverty to richness.

Allāh's statement,

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

(And whosoever leaves his home as an emigrant (Muhājir) unto Allāh and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allāh.) means, whoever starts emigrating and dies on the way, he will acquire the reward of those who emigrate for Allāh.

The Two Sahīhs, along with the Musnad and Sunan compilers, recorded that ‘Umar ibn Al-Khattab said that the Messenger of Allāh ﷺ said,

“The reward of deeds depends upon the intentions, and every person will be rewarded according to what he has intended. So, whoever emigrated to Allāh and His Messenger, then his emigration is for Allāh and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration is for what he emigrated for.”

This Hadith is general, it applies to Hijrah as well as every other deed. In the Two Sahīhs, it is recorded that a man killed ninety-nine people and completed the number one hundred when he killed a worshipper. He then asked a scholar (‘Ālim) if he has a chance to repent. The scholar said, “What prevents you from repentance” The scholar told the killer to emigrate from his land to another land where Allāh is worshipped. When he left his land and started on the migration to the other land, death overtook him on the way. The angels of mercy and the angels of torment disputed about the man, whereas the former said that he went out in repentance, while the latter said that he did not arrive at his destination. They were commanded to measure the distance between the two lands and to whichever land he is closer to, he will be considered part of that land. Allāh عز وجل commanded that the righteous land to move closer and the land of evil to move farther. The angels found that he died closer to the land that he intended to emigrate to by a hand-span, and thus the angels of mercy captured his soul. In another narration, when death came to that man, he moved his chest towards the righteous village that he emigrated to.